No. 7. { Whole No. 241 } *Price, 10 Cents. Per Annum, $3.00.* Vol. X.

SATURDAY, MAY 2, 1873.

Subject:. The Soul's Victory.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

New-York:
J. B. FORD & CO., No. 27 PARK PLACE.
1873.

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.
European Agents, SAMPSON LOW, SON, & MARSTON, Crown Buildings, 188 Fleet Street, London.
Sold by all Carriers and News Dealers.

AUTHORIZATION.

Brooklyn, January, 1869.

Messrs. J. B. Ford & Co.

Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to become responsible.

HENRY WARD BEECHER.

PLYMOUTH PULPIT is the *only regular publication of* Mr. BEECHER'S *current sermons*—the one indorsed by his approval as correct, and sanctioned by his authority; it is well printed on good paper, in book form—*suitable for binding and preservation* (the advertisements at the back being easily removed); and it is *cheap*—within the reach of all. The Publishers have responded to the demand for a regular insertion of the Prayers, as one of the most profitable features of Mr. BEECHER'S ministrations, and the Scriptural lesson and hymns sung are also indicated, making a complete record of one service of Plymouth Church for each Sunday.

TERMS.—Single numbers, 10 *cents. Yearly subscription price,* $3.00, *giving two volumes of about* 450 *pages each. Half-yearly subscription price* $1.75. *Subscriptions may begin with any number.*

CLUB RATES, five copies for $12.00.

THE CHRISTIAN UNION ($3.00), *together with the charming pair of French Oil Chromos* (10½x12½ *inches*), *or the new and elegant French Oleograph* (14½x22 *inches*), *and* PLYMOUTH PULPIT ($3), *will be sent to one address for* $5.00.

A steel engraving of Mr. Beecher, for framing, will be sent, postpaid, to any subscriber for *Plymouth Pulpit who asks for it.*

POSTAGE OF PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-office to which the pamphlet is sent; and on single copies to England it is *four cents.*

PLYMOUTH PULPIT.

This publication began with the sermon of Sunday, September 20th, 1868, the first of the Church services for the year. *Each Volume* will contain twenty-six numbers, being one sermon each week for six months. The *First, Second, Third, Fourth, Fifth* and *Sixth* Volumes are now issued; each making one large and handsome 8vo vol., of more than 450 pages;—Vol. I. being embellished with a new STEEL PORTRAIT of Mr. BEECHER—the best likeness of him ever published—Vol. II. having a fine large Interior View of Plymouth Church. Bound in extra cloth, beveled boards. Price $2.50 per vol. *Sent postpaid by mail on receipt of price.*

A full Table of the Subjects discussed in all six of the published volumes may be found on next to last page of this cover.

The entire set of *Six Volumes* may be had for $14.00.

ANY BACK NUMBERS CAN BE HAD

Entered according to Act of Congress, in the year 1873, by J. B. FORD & Co, in the Office of the Librarian at Washington.

THE SOUL'S VICTORY.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—1 JOHN v. 4, 5.

The victories which human histories celebrate will all die out in the course of time, and be nowhere found in the memory; while those silent conflicts, and those victories without glory that are taking place continually, in our midst and all around about us, will shine out and have their celebration. The whole heavens of the future will be filled with pæans and triumphant songs of those who have gained immortal victories.

This victory is not simply the final one (though that will be held in pre-eminence—the great transition period by which we ascend from time and limitation into the infinite, the eternal); but there is going on evermore a conflict in all those that are truly touched by the Spirit of Christ; and they are the subjects of victory. For victories do not take place by one shock or overthrow; they are gained little by little through a long period.

The soul is not in the ascendant by nature. It has to conquer the place for which it was made. If we read and accept the apostle's philosophy—and it is substantially the true one (the facts, of course, are true, but the phraseology would almost suit the nomenclature of our day: this is especially so where he divides man in two)—then there is a dual man. There is the man of the flesh, and the man of the spirit. The man of the flesh is like all animal creatures. The man of the spirit is something superinduced above that—higher than that. As in the true animal there is no soul, no intellect, that by education can ever come into ascendency; so, on the other hand, men have an animal nature upon which have been built faculties that are susceptible of endless expansion. These faculties are dominant—not in fact, but in design.

SUNDAY MORNING, APRIL 20, 1873. LESSON: Col. I., 7-29. HYMNS (Plymouth Collection): Nos. 292, 878, 1,251.

Now, men are not born into life with the spiritual nature, the faculties of the higher manhood, pre-eminent. They come to that state by the lessons of life in the great school and battle of this world. In the beginning, in our nascent states, our happiness depends on the favorable relation of things about us to our sense of happiness. When children, we are dependent upon our parents for thought, for instruction, for feeling. We are not in such a state that we can supply ourselves with these things. But it is designed that when we come to manhood the soul shall become so strong as to be able to dominate. It is not designed that the lower passions and faculties, that the physical elements, shall dominate. It is designed that a man shall be sufficient for himself; that he shall be victorious over all that is within him, and over all the influences that surround him, so that he shall be a light-bearer, a joy-producer. The divine thought in the creation of man's nature is transcendently glorious; but he does not come to his highest condition at first: he comes to it only through strife and struggle. When he comes to it, however, he finds in himself sufficiency; he is strong enough for himself; he is strong enough to overcome everything that is in his way. Not that outward things alone augment happiness, but that men may come to that state, that richness of thought and feeling, that soul-force, that luminousness which can control their outward circumstances, so that they shall be clear-thinking, full of faith and its inspiration, full of hope, full of attainment, full of conscious power, quite independent of their surroundings.

Life begins in such conditions that we require circumstances to nourish us in order that we may hope; but it is possible for life to be carried forward in such a way that a man may stand up strong, contented, glorious in his experience, in spite of his circumstances—in their face and teeth.

Now, this state of mind is not one which we can come to by reason, nor by volition, nor by any strength that is in us. This idea of dominion comes by faith in Christ. When the superior faculties in men are leavened and strengthened and developed by the indwelling of the divine soul, then they become creatures so different from their natural state that they have the power of breeding their own comfort and their own happiness, independent of any other source except God.

This is a teaching which is found throughout the New Testament. Nowhere is it more significant than in the teaching of our Saviour, when he says, "Without me ye can do nothing;" and yet without him they could do a great many things. They could eat;

they could drink; they could walk; they could buy farms; they could reap harvests; they could sail ships; they could contend with men; they could go through all the diversified experiences of human society. But he was speaking, not of their lower manhood, but of their higher and spiritual manhood; and without him, in their loftier sphere, where true manhood dwells, they could do nothing. For the power of the soul is in its inspiration. It is in the indwelling of God, which works through the nature that he has given to man. It is from the consciousness of God in you, it is from this Christ in you, the hope of glory, that you obtain that power of which I have been speaking; that victory by which man is conqueror over everything which is in him, and everything which is around about him; so that, light or dark, joy or woe, prosperity or adversity, is alike to him; so that he is adequate to his own circumstances, and dominates them, whatever they may be.

Out of the feeling that Christ loves us, and that we love him, springs this experience. We have, in a certain way, experiences of this kind in lower spheres, to which I shall allude by-and-by; but now, before going into these analogies, I point to the teachings of Scripture in regard to a manhood which is to be developed by those who are followers of Christ, but to which no ordinary experience of Christians answers. There is a certain type of experience set forth in the New Testament which is not reproduced very generally. There are joys promised which men do not usually find when they become Christians. There is a self-sufficiency of one's nature (not in the ignoble but in the higher sense of the term); there is an inward power, which has been promised to men but which they do not usually find in their Christian life. And so there is a great deal of disappointment. For men suppose that when they obtain religion, they obtain it in some such way as one obtains property, when his father dies and leaves him an estate. They suppose that they have it in its entirety, already earned. Men think that religion is of such a nature that when it comes to them it is like the picture which a man obtains when he stands before the open camera, and the operator draws forth the plate. They imagine that when they become Christians they are complete. Men have the impression that when the divine Spirit comes into one's soul, the lineaments of God are stamped on him, and that thenceforward he is in the fullness of his enjoyment.

Now there are no extravagant words here. There is competency in the soul to produce all those clustering joys which are set forth in the Scriptures. But they do not come suddenly. They do not come all the time. They are involved by processes which reach

on through the years, and which multiply conflicts. They are the results of victories. They are final results. There are various intermediate points of achievement all along the line of Christian experience; but he who has entered into the secret of God's love through Jesus Christ; he who feels that God loves him; he who has been taken possession of by that great feeling; he who, feeling what power, what depth, what richness, what infinitude there must be in the act of divine love, yet believes that God loves him—he has reached the victorious period in which the soul stands as if it were conscious of immortality.

Suppose a snowdrop standing in the early spring should be conscious; what would it think if it were told that the sun, traveling in the greatness of its strength, had elected it, and was pouring abroad its warmth and light for it; that it was a child of the sun, though it seemed to be born in the snow; that it was a child of light and warmth, though it was seemingly perishable and comparatively helpless; that it was sun-loved and sun-born and sun-perfected, though it was so frail and so apparently worthless? And how does the soul, helped by a thousand analogies, look up at the thought of an Infinite Lover, from eternity to eternity filling the chanting heavens, and yet bending down, and saying to every one, "Thee have I chosen. Thou art mine. I have drawn thy portrait upon the palm of my hand. Thou art dear to me as the apple of my eye. Having loved my own, I loved them unto the end!"

These words, by frequent use, grow threadbare, and carry very little meaning in them; but when one can bring himself under the focal point of such a thought as that the soul is beloved of God—beloved, not on condition, not on account of purity, but in order that it may grow pure; when one can live in the thought of his election through Jesus Christ into the fellowship of the Spirit of God, then there comes to his soul out of that consciousness a strength which lifts him above ten thousand infelicities of life. All that is necessary to make the common troubles of life as nothing to you, is the inspiration of some such great thought.

If you are traveling lazily, and some clumsy passenger sets his carpet-bag down so that it grazes you, scratches your skin, and causes you pain, you very likely say, "Blockhead! Can't see! Ought to have a man go with him to take care of him!" When you are in a quiet, listless state, small things disturb your peace. But suppose a man is rescuing his child from a conflagration? Suppose the house is on fire, and his whole soul is kindled by affection, and he is dashing here and there without regard to his own comfort or safety? It will not be until hours afterwards, that he

finds out that his hand is gashed, or that his foot is bruised. He goes through fire and water, and over wood and stone, and is unconscious of the contact. Under the inspiration of a noble feeling, troubles and sufferings are forgotten, and outward things almost cease to have power over men.

Persons may do such things and have such experiences in the height of danger, or in a moment of noble aspiration; but something higher must be arrived at by education, if men are to be brought into a constancy of the realization of God's presence with them—and this may take place. Men may come into a state in which the forces of outward life shall seem to them infinitely inferior, and in which their happiness shall in no wise depend on them. They may enjoy them, and yet not be dependent on them for peace, for hope, for love, for gladness, or for satisfaction.

It is not necessary to be rich in order to be happy, though riches may make a man more happy. It is not necessary to be honored in order to be happy, although honors may bring happiness. There is a state of mind which lifts a man above such things.

I may walk through the garden of a friend, and may be charmed with it, and may pluck a flower here and a flower there; but I shall not depend for happiness on that garden. I go away and immediately forget about it. It served me for a moment, but I am not tied down to it. A man may find it pleasant to have an easy-chair, and sit in a sunny corner, or be sheltered from the rude sun or the boisterous wind; this may be agreeable to him; but when he is under a higher impulse, he does not think of such things. When a man is in the sphere of his lower manhood, he cries and howls and pines, and wants this, and wants that, and is hungry, and thirsty, and sleepy; but when he is in the realm of his higher manhood, he is neither hungry nor thirsty nor sleepy. The higher life dominates the lower life. The latter is in the power of the former. And this higher life is kindled in us by divine love. It is by our consciousness of being beloved of God that we are lifted above the ordinary conditions of life, and are made independent of them.

Have there never been days when you could not even feel the ground under your feet? Have there never been days in which you did not know whether there was such a thing as sun, or moon, or star? Have there never been days in which you could not say whether you were in the body or out of it? Have there not been such overtures and intimations of the potency and royalty and victory of the higher manhood over the lower one as gave you a real faith in these representations of the Word of God?

This is our victory; this is our faith. Who overcomes the

world but he that believes in the Lord Jesus Christ? And when one believes in Christ; when he believes that God is a God of love, and a God of love to us, and that in his hands are all things—providences, the course of time, the whole tract of the future endless life, as well as that of the present life, all things to all; when one believes in this, not as a dry preceptual teaching, but as a realization, how is he lifted above his outward circumstances! How little hold has the world upon him! When one can truly enter upon this life of faith in Christ Jesus, he is independent of his external surroundings.

This is what I suppose the text fully to mean.

"For whosoever [or whatsoever] is born of God, overcometh the world."

In the lower sense, he overcomes its temptations, its snares, its allurements, that lead him downward to sin; but in the higher sense he overcomes it so that it is not his master, but he is its. The world is his beneficiary: he is not its. He overcomes it so that he has a victory over it in every sense.

"And this is the victory that overcometh the world, even our faith."

And what is this faith?

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

I remark after this exposition, first, that the act of conversion which the Church teaches, and which is so abundantly set forth, is merely the act of beginning a higher spiritual life. It is an act by which a man comes under the banner of a spiritual Leader, and enters upon a campaign. Or, to change the figure, the new birth of the soul, or of the higher manhood, in man, may be said to be something like the birth of a man into this outward life. It is a very joyful thing in a household to say that a son is born; and yet, any contemplative person, who has had any taste of what life is in reality, must have with the high lights very deep shadows. Thank God, we are not obliged to think of everything that might be thought of. To see what a boy must meet and encounter—what temptations; what allurements; what seductions; what burdens; what disappointments; what embitterments—to look through his whole career, and see these things which must confront him as he goes out and enters upon the great prairie of life, brings sadness to the heart. To think of your boy, who, by-and-by, will be out from under your hand; whom you cannot follow as he goes forth into life; and who, it may be, you will not meet again until all is settled, and you and he are on the other side—this is painful. There are a great many serious things which stand connected with the joy of the cradle.

On the other hand, there are many anxious thoughts suggested in standing by the side of the cradle of a girl, on whom come so many burdens that do not touch the outward shoulder, but only the inward sensibility, and for whom that strange, that hidden, that mystic web of life is woven. That this little child, helpless, puling, crying, is yet to grow up through girlhood into womanhood, and to motherhood, and meet a thousand bitter troubles and burdens within and without; that this little pilgrim, now lying wrapped unconsciously and comfortably, is to weep and have sorrows for which there are no tears (there are sorrows which are so deep that no line can go down to bring up the waters that lie at the bottom)—this is a sad thought.

You can make it as sad as you have a mind to, when a child is born, by thinking of these things. You do not need to think of them; you may look on the hopeful side; but they are there.

Now, when a man is born into the kingdom of God, there is a pæan in the Church. Everybody rejoices. *I* rejoice over a man who has been living on a lower plane of life, when I understand that the Spirit of God has called him, and he is born again, and has a conception of the higher and nobler life of Christian manhood, in distinction from the fleshly life of the lower manhood. Sometimes when a man comes into the Christian fold, we dress the church with flowers—and this is all very well. We rejoice over him—and this is very well. We give him a start in the Christian life and communion, and then go on to think of others, as if our duty was done respecting him, and his case was settled. But a man is not made as a seal is. You take the wax, and melt it, and put it on the letter or paper, and stamp it with the seal; and when you take the seal off, there is the stamp, clear cut. It is there once and forever. But no man is made a Christian once and forever. There is no seal that stamps a man so that he bears the likeness of God at once, clear, sharp, and perfected. A man is born into his second manhood as he is into his first, with all its findings-out before him; with all its mistakes; with all its sorrows and troubles. He is to go through a spiritual experience which is not unaptly parallel to that of his physical manhood. There is no error greater than that of supposing that when a man is once converted and brought into the Church he is safe. You might as well say that when a man has planted his seed it is all right, and there is nothing more to be done. It is a good thing for seed to be planted; but when it has come up, the farmer must nourish it, and defend it from a thousand enemies, and wait through the seasons for it to grow to its final form and fruit. They who begin a reli-

gious life, begin a warfare which has subsidiary victories, installments of success, but whose final, crowning victory will not be attained for years to come. Some people, I think, come to their victory before they die—or else why are they so peaceful, so joyful, so sweet, so rich and pleasant in the household, diffusing wherever they are the sense of a higher spiritual manhood? Doubtless some do have their victory before they get through with this life; but some, evidently, if they have a victory at all must get it on the other side—for they do not get it on this. At any rate, while we are to have, in a grand sense, a victory over all things by faith in the love and power of Jesus Christ, we are to come to it by struggle. We did not inherit that tendency. It is to be acquired. And it is to come by installments. The beginnings of it we may see in this world, though the end is too glorious for the present life.

So that, the Christian man, having begun to follow Christ, may have some joy, some light, some fruition, as he goes along. Education is now so broad in religious things, that when men are born into Christianity they are born a hundred years old compared with those that are born out of heathenism. The first stages of their experience may be very joyful. But it is not what a man feels of joy, it is not the pleasurable emotion which he has, that indicates the strength of his enjoyment. For I know that a man, without excitement, without excess of feeling, without experiencing the violence, the sharp and fiery edge of common enjoyment, may have a deep sense of the goodness and mercy of God in his soul, and may carry it with him from day to day, so that it shall make him almost indifferent to praise or blame, to hardness or softness, to abundance or scarcity, or anything else. In the life of the lower manhood we are subject to all those vexations which come from our passions and appetites; but there is such a thing as rising into the higher life where we shall be set free from all these things.

When our fathers were surrounded by the Indians, they built their houses with two stories. The upper story was fortified so that if they were assailed they could go up into it, and draw the ladder after them, and shut the trap-door, and thus escape harm. This was a fort, as it were, in which no arrow could reach them, and they were safe.

So men, in rearing their soul-dwelling, build with two stories; and if one knows how to go up from the lower or ground-floor to the upper one and draw the ladder after him, he is in a tower, above things that would otherwise harass and vex him.

The power of Christ in you, I remark secondly, is to all intents and purposes all that you will ever have of the divinity of the

Lord Jesus Christ. I do not mean to say that there is no other evidence of Christ's divinity; but I do mean to say that I think the nature of God is such that we cannot compass the notion of divinity by converting it into the form of ideas. I think the divine nature is unconvertible in those parts which are richest and most soul-satisfying. And I think that the mere external relationships of Christ to his Father, and the ciphering out of the mere notion of moral government, the dynastic question of the divinity of Christ, has been pressed at times, not too much, not as a thing unreal, perhaps, but as a thing disproportioned. My Christ is divine when he is in me the hope of glory. Nor can I form so high a conception of the potency of Jesus Christ at any other time as when I am consciously borne up by his inspiration into emotions and apprehensions of a victorious future. I never come to my best view of the divine nature through the instrumentality of the faculties of my mind. It is when I am caught by the efflux of God's Spirit, and lifted into regions above the senses, that I have such a thought of divinity as I get under no other circumstances.

An adhesion to the outward *notion* of the divinity of Christ may be idolatrous. That is to say, as a man's conceptions of divinity are only relative and proximative, they are seldom true. So there may be errors in our views of Christ, and thus we may make them idols. Whereas, the *sense* of the divinity of Christ is not convertible into ideas. He is a God of love; and where a conception of this truth is poured in upon the soul, such is its luminousness that it has power over itself, over the body, and over men around about it, and is able to disenchant its surroundings, to break their snares, and to make them indifferent to it. This truth has power to render a man sensitive to all that is good in his fellowmen; it has power to redeem him from the fear of death; and it has power to make him, in the midst of his adversity, bright as a star in the night.

This is the witness of the power of God in a man. It is to him the evidence of the divinity of Christ; and it is above every other conception of the divine nature. It is more satisfying and convincing than any other.

It sometimes happens that royalty is exiled. Louis Phillippe, you know, was an exile in America, and taught school here. And suppose I were going to school to a person whose knowledge and nobleness were such as to give me a new conception of being? Suppose that as he taught me athletic and other exercises, I found his influence such that I was ashamed to be bad in his presence? Suppose I found that every spring and sentiment of honor in me

was touched by his example? Suppose I found that he took kindly to me, and manifested a deep interest in my welfare? And suppose, at last, it began to be whispered to me, "Do you know who your master is?" Yes, I know who he is. I am thinking of him as *what* he is; and that, to me, determines *who* he is. But it is said to me, "He is a monarch in disguise." I am told that he is the heir-apparent to the crown of France. And I am shown, as testimonies of his identity, armorial bearings, pedigrees, and titles, by which he can claim the French throne. And suppose, instead of judging by my personal association with him, I should give myself to studying these armorial bearings? Suppose I should go to the heraldry office (we have one in New York) and find out all his insignia? Suppose I should study helms, shields, and all manner of trappings like these, and should almost forget him in looking into the outward signs of his royalty? Would that be wise?

Here are men who are piling up text after text, and argument after argument, to prove that Christ is equal with God. To me the evidence is in the fact that he loves me, and makes me feel as if I, too, were of God. He awakens divinity in me.

Why am I able to bear pain, and smile at the same time? For a while I can do it, because I have natural fortitude; but who can bear pain, and severe pain at that, through days, and weeks, and months, and yet smile? He in whose soul Christ dwells. When riches have so many powers, when they are a golden key that unlocks so many treasures of comfort, and taste and benevolence, why is it that one may be free from their dominion? What is it that enables one to stand up in the hour of overthrow and poverty, and say, "Riches were good when I had them, and they are just as good now that I have lost them"? What is it that enables one to say this when he is stripped of all earthly possessions, not with the lip quivering, because he ought to say it, but royally, living accordingly all the time? It is the eternal power of God, it is the love of Jesus Christ, in a man, that gives him such a sense of the transcendent superiority of the divine life, and of the nobility of the eternal future, and of the soul's coronation, which is unspeakably more precious than earthly treasures can be—it is these things that awaken in him that which enables him to get the victory. How can one give up all that there is in friendship and love, and sit solitary in life, while plow-marks are made upon that brow where God is ripping furrows open, and is sowing seeds of suffering and distress? And how can he, under such circumstances, be like the setting sun that casts its glory over the landscape? By having God manifested in him. How can one give life to one, to two, to three,

to five, to seven children, and, when they fall on the right and on the left, and when those things about which every fiber of his affection has twined are taken away, and he is left desolate, how can she be full of joy, and sing like a bird, and chant like a band of music? How shall one do those things which are against nature and above nature, except by the indwelling spirit of love in Christ, which makes one superior to the lower life, and gives to the soul its proper ascendency, and makes it adequate to all circumstances? Such is the victory of a soul in Christ over its outward conditions.

I know that men will say, "This is transcendental; this is imagination; this is very well for poetry; it will probably light up the idea; but I think, Mr. Beecher, you like a good bed and a good dinner as well as anybody else; and I presume that when you get through preaching you will go back to common life and enjoy its comforts as well as anybody else." Yes, I am just as weak and foolish as you are. It is true of me and it is true of you, that we are more or less under the dominion of the senses; and it is true of us because we have not come to that perfection which the Spirit gives. For the soul was meant not to be in bondage to appetites, and fleshly lusts, and physical conditions. The body is in bondage to these things, but the soul is more than the body. If you had risen to the fullness that is reserved for you, and that shall be revealed to you yet one day hereafter; if you had risen to that sphere toward which you are being drawn by ten thousand influences, *neither height, nor depth, nor length, nor breadth, nor any other creature, would be able to separate you from the love of God, which is in Christ Jesus.* And when one is in the tide of love, and he knows its rapture and inspiration, the world has nothing else to give, and can take away nothing that his soul needs.

A man's spirit, then, when it is truly filled with the Lord Jesus Christ's love, with the hope of future blessedness, and with a sense of the dignity which belongs to it, is like a lamp.

A cold firebrand and a burning lamp started out, one day, to see what they could find. The firebrand came back and wrote in its journal that the whole world was dark. It did not find a place, wherever it went, in which there was light. Everywhere was darkness. The lamp, when it came back, wrote in its journal, "Wherever I went it was light. I did not find any darkness in my journey. The whole world was light." What was the difference? The lamp carried light with it, and when it went abroad it illumined everything about it. The dead firebrand carried no light, and it found none where it went.

It is in the power of the soul to carry its light with it. Are you hedged in on every side? You have the power, if you know how to use it, of making your circumstances pleasant. Are those fountains from which you have been wont to derive comfort stopped up? You do not need them. You can develop fountains of comfort in yourselves. Is your nature arid and dry? Then there is an eternal Fountain. You are a son of God; you are an heir of immortality. You have a manhood that is yet to be associated with the angels. All the possibilities that can be conceived by a sanctified imagination center in you. And you ought to be victorious over all external things. Where should a man go that he should not be happy? "All things work together for good," we are told. Men stop there; but to whom do all things work together for good?

"All things work together for good to them that love God."

You know how it is with the early loves of men. In the first fruition, when love dawns in its purity; when it kindles the imagination; when it awakens the soul's most disinterested sympathies, what luminousness there is in it! and under it what patience, what correction of faults! True love sings, always, and tries to make happy the object loved. True love embellishes that which it loves.

The first forms of love, even, reach up toward divinity. The inspirations of love lift men heavenward, where God is, from whom all true love comes. And as it is in our lower relations; as we have such fountains of joy springing from our love of those who are here on earth, what must be the power of happiness in that soul which has God for the object of its love! How it carries burdens and troubles as if they were unworthy of notice!

We are not, therefore, to suppose that men are to be either happy or unhappy according to their outward condition. I have no doubt that if we were to go through the community we should find many happy persons who are prospered. I have no doubt that there are many persons who have built up an outward estate which brings them happiness. It may be that the two things are co-incident, and that men have happiness both in the outward, physical conditions, and in the inward, spiritual conditions of life. For I believe it is possible for a man to be rich, and yet enter the kingdom of heaven. Christ did not say that the rich could not do it. He merely said, "A rich man shall hardly enter into the kingdom of heaven." How hard it is some of you know; but it is possible. Therefore men may have all that can be given to them by their social surroundings, all that wealth can minister, all that fame can bestow; and yet, transcendently above that, they may have

the superior bliss which comes from faith in the love of God and the divine Spirit.

But then, on the other hand, there are many persons who are supremely happy in life, though they have none of these surroundings. I have seen them; I have known them; and so have you, many of them. I doubt, if you were to think through all your village life, through all your life in the city, through all your earlier and later life, and you were to pick out six persons whom you think to have been the happiest persons you ever met, whether, on the whole, five of them would not be persons that were not very eminent in the outward circumstances of their life. When I go back to my boyhood, I remember a black man that I thought to be the happiest person I knew. I used to work in the field with him. I used to sleep in the same room with him—he would not let me sleep in the same bed with him; and I think he was the happiest, most singing creature that I met with in my childhood. And if you go back in memory, and recall those who, of all persons that you ever knew, impressed you as being on the whole the happiest, I think you will find that they were not the persons who were the most prosperous, or who had the most honor. I think you will find them largely among those who had no great weight or stature in this world, but who had the grace of God in their hearts, and rejoiced with joy unspeakable and full of glory.

I sometimes think of a Christian heart as of the inside of a cottage on the sea-coast, with mountains coming down behind, and the storm breaking overhead, and the waves thundering upon the shore, and the trees groaning and sighing in the wilderness around, and the rains descending and beating upon the windows, when all the convulsion outside—the darkness, the midnight, the waves, the tempest, and the scowling sky, made the brightness of the hearth more bright, and the burning fire more pleasant, and the happy circle around about it more joyful and blissful. I have seen souls whose peace-chamber within was ample, into which they retreated from the strife of tongues, from the pursuit of envy and jealousy, and from all great worldly strifes and ambitions, and there, by as much as around about them were night and storm and tempest, by so much they found tranquillity and security and blessed peace.

This is the portion of those who love God—*peace*. You remember how, before that august experience of our Master, on the eve of his wondrous suffering, as he sat in loving conversation with his disciples, in one of those matchless discourses which preceded his death, he said to them, although he was under the very impending

cloud, and knew it was close at hand, and understood the mystery of that world-suffering upon which he was about to enter, "Peace I give to you—my peace." Oh! what a peace that must have been, with such environments, when there was nothing in the natural world to hold him, as it poured out to them from his overflowing heart!

All these views are consistent, as I have said, with the fact of transient trouble. The fact that there is night does not take away from our sense of the joyousness of the day. The fact that there are storms in summer, takes away nothing from our sense of the depth and richness of summer. If there were no storms, there could be no rainbow. And so, in our experience in this life, it is not necessary that every instant should be one flashing with the keen edge of sensuous enjoyment. A picture is never perfect without lights and shadows both; and that experience is best which has alternations of joy and sorrow, pleasure and pain, trouble and peace. These alternations are not signs that one is not victorious over his circumstances. Our vision may for the hour or the day be limited by physical strifes; the picture for the time may be dim; and we are to judge of the fulfillment of the promises of Christ, and of our attainments in the Christian life, not by single passages, but by the average rate at which we are going. There may be some whose life is not yet triumphant, but who will triumph by-and-by.

It is, then, in the direction of the Lord Jesus Christ, of his indwelling influence, and of his power to lift us into our higher manhood, and into ascendancy over the natural man—it is in this direction that I point you for your joy in life. Live not as if you thought you should always dwell here. Live not as if this were your mansion. Live not as if your treasures were upon earth. Do not consider yourselves really great and happy because you are great and happy in your lower manhood. Judge your greatness and happiness by the grace of soul you have; by your faith in Christ; by the dominance of love; and by the fruits of these things —joy, peace, long-suffering, and endurance unto the end.

To all those who sit in darkness and trouble, my message this morning is, "There is light for you"; to all those who are imprisoned in difficulties, "There is a Deliverer for you"; to all those who are disappointed, "There is endless fruition for you." And to all those who are prepared to accept it, I say, "There is victory for you in Jesus Christ. Your faith in him will lift you above time, and bring you to the full satisfaction and blessedness of those who see him as he is, and are like him."

PRAYER BEFORE THE SERMON.

We rise, our Father, this morning, by thy gracious help, into that crystalline sphere above us and around us, where are going on transcendent things, far beyond the experience of our life or our knowledge; where love prevails; where are all those who have reached their heavenly estate; where thou art; where thou art bringing to thyself innumerable saints that have finished their course, and are rising to glory.

We believe that thou art, and that thou art transcendently greater and better than the utmost conceptions of goodness and greatness which we can form. We shall not be disappointed. We shall not find the majesty of love to be less than we thought. Thou art better than our best thoughts of thee. Thou art nobler than our noblest conceptions make thee to be. We shall be satisfied when we shall have received our other nature and life; when we shall be disencumbered, translated, victorious over every ill of which but the memory shall remain. We shall be satisfied when ages have rolled away. Far beyond the flight of thought, in the distant cycles, we shall be satisfied. We shall be filled; and yet forever seeking as if we were hungry. We shall be full of joy; and yet forever reaching out for new clusters.

We rejoice, O Lord, that thou hast given us the intimation and the revelation of thyself. We rejoice that in thy Word stand recorded the victories of the future; our entrance into the city of the blessed—into the unknown sphere where thou dwellest. We rejoice that in the midst of all our discouragements we have this to cheer us: that there is a sun which never goes down; that there is a place where noon dwells forever more; that there is a city where there is no darkness, where there are no troubles, where there are no defeats, where there is no wasting, and where there is no loss. We believe that by the might of the power of God we shall be kept, and that Christ shall be made unto us all that which we lack in our own selves. We believe that our heritage is God; and that we are to be filled with all the fullness of God; and that we are to be made partakers of his holiness.

And now we desire, O Lord our God, to accept the gift of life here, and all its occupations, in the spirit of this truth. We desire to feel that this is the school where thou hast placed us; that these are the grounds wherein thou art preparing us for that victorious state which lies but just beyond. Give us faith to discern the meanings of this outward life. Give us strength to forget the bondage of these lower conditions. Fill us with that inspiration, with that divine hope, with that love, with that secret power by which we may rise up into the true manhood of the soul, and there commune with thee, and find ourselves, not only in the light, but with light enough to throw out upon the dark places where our feet do carry us. We pray that we may not only have strength within, but overflowing strength, that others may be blessed therein, so that being children of the light, we may carry light to the dark; that being saved by hope, our hope may be the hope of others; that we may have that faith which they have whose Captain is Christ, and whose Leader is God.

We pray, O Lord, that thou wilt give us a more full and clear understanding of that for which we were born, that we may aspire after it; that we may reach out toward it; that we may not be satisfied with the outward, and lower, and perishing things in this world. Taking gratefully all those things which thou hast vouchsafed to our lower life, may we rise to the higher and nobler enjoyments of the spirit. May we have the experiences of righteousness, and joy, and love, and peace.

We pray for the troubled this morning. We pray for all that are anx-

ious. We pray for all that are weary of watching. We pray for all those that are perpetually turning their thoughts in upon themselves, and who find much to blame, and little for comfort. We pray for those who are discouraged. We pray for those who see no future opening for their footsteps. We pray for all who are burdened with the responsibilities which they know not how to bear. We pray for those who, from hope deferred, are heartsick. We pray for the homesick. We pray for all those whose life and friendship and love have been blighted. We pray for all those who seem to themselves cut away from the root on which they grew, and drifting to the sea, cheerless and tempest-tossed. We pray for those who do not pray for themselves. We pray for children who have forgotten their parents' teaching and example and prayer. We pray for all that thou art looking upon in this congregation, and beseech of thee that thou wilt bless them according to their necessities. Draw near to fulfill our desire in making every one know that thou art knocking at the door, and that thou art calling each one by name.

If there be any who mourn in grief, may they bring out their dead, their sick, their afflicted ones from their soul-house, that Jesus, passing by, may heal them, and give back to them life and health.

We beseech of thee that thou wilt fulfill, this morning, in some wise, those gracious words of promise which were fulfilled in thy servants of old, which have been fulfilled in every age since, and of whose fulfillment there are so many witnesses in our day. May all that are in thy presence here have reason to testify of the goodness of God to their souls from day to day. Oh! grant, this morning, that the robe of darkness may be thrown off from eyes that fain would see thee. Lift thou thyself up to the faith of those who are dying for need of thee. How many are not happy! How many are surrounded by a thousand things that they thought would bring them happiness, but whose clasp brings them nothing but momentary satisfaction, and then weariness! How many still pine unsatisfied! How many, having drunk, are thirsty! How many, having eaten, are hungry! How many, having slept, yearn for sleep again! Are there not those who say, in the morning, "Would God it were evening," and in the evening, "Would God it were morning?" O thou Deliverer! wilt thou look upon all the trouble and suffering which thou seest among men unmoved? Thou that didst look upon thy mother in thine anguish, are there not mothers that stand before thee upon whom thou canst look? Thou who didst make haste in going to him who was cast out from the synagogue, though he knew thee not in his loneliness, to comfort him, wilt thou not look upon those who stand uncomforted, and have no faith in thee. Have compassion upon those before thee who are trying to compass their own happiness by means of things which belong to physical life, and give them a horizon which is larger than any that they have had—even the whole eternal heaven.

We beseech of thee that thou wilt grant, this morning, that thy grace and mercy and peace may abound in every heart before thee, conscious or unconscious of its want. Grant, we pray thee, that thy Gospel may be a strengthening and comforting bread indeed from heaven for thy children. May it be to each one as a leaf from the tree of life, full of healing, and with something of that fruit which bears in it immortality.

We pray that thou wilt prepare us for the duties of the week; for a nobler aspiration; for more attainment. And may we not be discouraged, even when we are cast down; for we are not destroyed when we are cast down. We are not neglected nor forgotten because we are in darkness. We pray for faith, for inspiration, for peace even in suffering. We pray for the beginning of that victory which shall yet crown us in thy kingdom.

Bless, we pray thee, those who are endeavoring to teach—all parents, with their little church at home; all teachers in Bible-classes and in Sabbath-

schools. We pray that they themselves may be so comforted and assured from thy Word, that teaching others shall be a perpetual fruition to them. May those who bear the Gospel to the neglected, and to those who are in prison, and to the sick, be themselves greatly cheered by the accompanying presence of the divine Spirit.

We pray for all those who are outcast—for all those who stand outside of that pale of blessings within which we are made so comfortable. We pray for the poor, and the untaught, and the wandering. We pray for the children of vice and of crime. We beseech of thee that thy Spirit may be more and more infused into those who are around about them, and that many may be snatched as brands from the burning.

We pray for the truth of Christ, this day, that it may be preached in all the churches. We thank thee that there are so many that are known of thee, and that are preaching thy name in thy spirit. We pray that thou wilt help those who are tempted and tormented with ambition, with pride, with vanity, and with self-seeking, though mainly they seek to build up the kingdom of the Lord Jesus Christ. Help their faults, that they may grow less, and their virtues, that they may grow more eminent. May they have less of human feeling, and more of the sweetness and blessedness of the divine temper. May the truth, as well as all excellences, in all faithfulness be proclaimed everywhere, and sent home to men's consciences; and may men speak the truth in love, all working together with a common aim. May they all clasp hands, and press toward one blessed center, seeking to strengthen, and not to weaken nor hinder each other.

Bless the cause of education. May schools, and colleges, and all institutions for the diffusion of intelligence prosper.

We pray for the nations of the earth, that they may learn war no more; that they may more and more learn peace, and strength, and riches, and glory in Christ Jesus.

Look with compassion upon all those who are scattered abroad throughout this land. Remember the children of the forest, that are given up so much to animalism, and are so much tempted to wickedness in their own dark and untaught natures. We pray for the *remnant*, that they may be saved. We pray that thou wilt be gracious in all those regions around about where savage fury reigns; where homes are desolated; where the poor and innocent are slaughtered, and where some are left to mourn. Cut short, we pray thee, these days of darkness and trouble, and bring in the days of security and peace. We pray that the beneficent policy of this Government, while it chastises disobedience of law, may more and more win to peace and security, by fidelity to treaties, by the fulfillment of all promises made, and by a heart-humanity which shall not perish on its way to those who need it. We pray that thou wilt deliver those who are weak from the hands of the greedy, the covetous, and the destroying. Give those who are to remain in thine inscrutable providence abiding places, that they may learn the ways of civilization and true Christianity, and that they may be preserved rather than destroyed.

Look thou upon all the outcast and scattered throughout the world. O Lord, what blood must flow! What mournful dirges are to be chanted! How sad is the requiem of time! How the world, as it moves in its sphere, is filled with the echoes of sorrow and sighing! Creation has been groaning and travailing in pain until now. When shall the day of redemption come? When shall thy purposes be fulfilled? When shall the cup that is full of bitterness be drained and cast away, to be followed by joy? Even so, Lord Jesus, come quickly.

And to thy name shall be all the praise, Father, Son, and Spirit. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, wilt thou bless the word spoken, and grant that it may do good to those who have listened to it. Comfort those who are in grief. Inspire those who are lagging. Grant that we may all be enlightened and refreshed by the thought of God for us, and by the presence and power of God within us. Enkindle that heroism which is from thee in our souls. Grant that we may be full of sweetness, and patience, and gentleness. Grant that in the midst of turmoil we may have silence and solitude. May we have a garden of Gethsemane where we may get away from the noisy, distracting city, where the angels may visit us, and we may find peace. Grant that in all circumstances we may cling to our manhood in Christ Jesus. May we not be subject to base motives. May we that are sons of God, and that are on our way to our Father's house, not be willing to go into captivity. May we live according to the dictates of our higher nature. May men hear our voices, and be guided by us through the night, and follow us when at last we shall go down to cross the river through the valley and shadow of death. And when the eye can follow us no longer, and the hand shall let go, may our voices still be heard on the other side, till we reach the shore. And then, if it is lost, may it be in the triumph of those who receive us, to give us an abundant entrance into the kingdom of our Father. And to thy name shall be the praise, Father, Son, and Spirit, evermore. *Amen.*

SOME OF J. B. FORD & CO.'S BOOKS!

FOR BOOK BUYERS.

To be had at all Bookstores, or will be sent by mail on receipt of price.

NOW READY.

H. W. BEECHER'S WORKS.

UNIFORM EDITION.

LECTURES ON PREACHING, delivered before the Classes in Theology and the Faculty of the Divinity School of Yale College. 12mo. Price, extra cloth, stamped cover, $1.25; half calf, extra or antique, $2.50.

"What a charming, what a 'fruity' volume is this last venture of Henry Ward Beecher! The 'Yale Lectures on Preaching' can be read by everybody, layman or clergyman, with delight. We can point to few recent novels which are more entertaining than this book."—*Boston Globe.*

"We know of no dozen treatises on the preacher's work which contain so much of sensible and valuable instruction as is compressed into this little volume."—*N. Y. Independent.*

LECTURES TO YOUNG MEN. This was Mr. Beecher's first book, and is known all over the world. Extra cloth, stamped cover, $1.50; half calf, extra or antique, $3.

MY WIFE AND I: OR, HARRY HENDERSON'S HISTORY. A Novel. By HARRIET BEECHER STOWE. Illustrated by H. L. Stephens. 474 pages; extra cloth, stamped cover, $1.75.

"Common sense against visions; facts against fancies; sanctity against profanity; virtue against lust; marriage against free love and the *isms* which have become its satellites; these are the subjects of this brilliant and powerful fiction."—*Providence Press.*

MATERNITY: A Popular Treatise for Wives and Mothers. By T. S. VERDI, A.M., M.D., of Washington, D. C. Handsomely printed on fine paper, beveled boards, extra English cloth. 12mo. 450 pp. Price $2.25. *Fourth Edition.*

"We hail the appearance of this work with true pleasure. It is dictated by a pure and liberal spirit, and will be a real boon to many a young mother."—*American Medical Observer* [Detroit].

READY IN MARCH.

NEW LIFE IN NEW LANDS. By GRACE GREENWOOD. Being her Notes of Travel across the American Continent. A book full of interest and piquancy. 12mo. Extra English cloth. Fancy stamped covers. Price, $2.00.

STAR PAPERS: or, Experiences of Art and Nature. By HENRY WARD BEECHER. New Edition, with much additional matter. Uniform with *Lectures on Preaching*, and *Lectures to Young Men.* Price, $1.75.

Many thousands of copies of this book were sold when it was first published, eighteen years ago, and it is one of the most popular and widely known of Mr. Beecher's Works. It has been for some years out of print. Ready in March.

MOTHERLY TALKS with YOUNG HOUSEKEEPERS. By Mrs. H. W. BEECHER, *with Photographic Portrait of the Author.* These "Talks" were published in the Household Department of the *Christian Union* during the past two years, and are now revised and issued in book form, with additional matter, including a large variety of *Choice Cooking Recipes.*

The book covers the whole round of domestic life, and should be read by every young housekeeper. 12mo. Extra English cloth, stamped cover. Price, $2.00.

FOR CANVASSERS.

To be had only of our Agents. Capital Books. Agents wanted. Send for Circular.

A Book for Spring Canvassing!

THE NEW

Housekeeper's Manual

BY

CATHARINE E. BEECHER and HARRIET BEECHER STOWE,

Embracing a **Complete Household Encyclopedia** of everything a Housekeeper wants to know, and a new **Condensed Cooking Book,** containing **500** choice recipes. This elegant volume of **600** pages, embellished with Illustrations of all possible matters connected with the making and maintenance of a delightful home, printed and bound in handsome and substantial styles, forms a

Volume of Rare Attractions,

Just the one for Canvassers to take into the suburban towns, the villages and rural communities of our land. It is a book **invaluable to country readers.**

Exclusive Territory. Liberal Terms.

GOOD IDEA!

A LIBRARY

OF

FAMOUS FCITION.

Embracing the NINE standard MASTERPIECES of time-honored Literature, including "Pilgrim's Progress," "Robinson Crusoe," "Vicar of Wakefield," "Paul and Virginia," "Picciola," etc., etc. UNABRIDGED. A companion to Bryant's "Library of Poetry and Song." Over **1,000** pp., **superbly illustrated** with **34** full page engravings, ornamental title-page, etc., with full biographical memoirs of the authors. The introduction is by

HARRIET BEECHER STOWE,

the most popular and world-renowned living author of fiction. This gives nine ENTIRE books in one handsome volume, and gives more for the price and is of greater interest to EVERYBODY—young and old—than any other single volume. The greatest book of the year for agents to sell and make money. Selling rapidly. Intelligent persons wanted everywhere to take an agency. Send for circular.

Rapid and Continued Sales!!

500 VOLUMES IN ONE!

A LIBRARY

OF

POETRY AND SONG,

Being Choice Selections from the Best Poets,

English, Scotch, Irish, and American,

WITH AN INTRODUCTION

By WILLIAM CULLEN BRYANT,

Under whose critical supervision the volume was compiled.

The handsomest and cheapest subscription book extant. Over **800** pages, beautifully printed, choicely illustrated, handsomely bound. *A Library of 500 Volumes in one book,* whose contents, of no ephemeral nature or interest, will never grow old or stale. It will be read and re-read with pleasure as long as its leaves hold together.

"A perfect surprise. Scarcely anything at all a favorite, or at all worthy of place here, is neglected. It is a book for every household."—*N. Y. Mail.*

GOOD CANVASSERS WANTED.

SOLD ONLY THROUGH OUR AGENTS.

A BOOK for EVERYBODY!

10,000 Per Month.

The instantaneous success of this Book is not strange, although it is having unprecedented sales.

THE LIFE OF

JESUS THE CHRIST,

BY

HENRY WARD BEECHER,

Is a work which the entire reading public have been waiting for with avidity—all sorts and conditions of men welcome it heartily, as *a book to be read.*

SCHOLARS,
THE CLERGY,
THE PRESS, and
THE PEOPLE,

Read it eagerly, enjoy it thoroughly, praise it sincerely.

Part I. is now out, and meeting with a wonderful reception. Mr. Beecher expects to launch Part II. (the conclusion of the work) next Fall.

"A work of so grand a character from so grand a man could not fail to command universal attention. As a specimen of superb typography it is, indeed, eminently creditable to the house from which it proceeds." —*Albany* (N. Y.) *Evening Journal.*

"He has neither thrown off his random thoughts nor strung together his best; but has brought all his powers, in the maturity of their strength, in the richness of their experience, and the largeness of their development, to produce a work that may fitly represent the labors and the results of his life."—Rev. Dr. Jos. P. THOMPSON, in the *Independent.*

More agents are wanted! Intelligent men and women may obtain lucrative employment by taking an agency. Students during vacation, and even in term time under some circumstances, can aid themselves in an agreeable, profitable, and Christian employment by circulating this book among the people.

Full descriptive Circulars concerning its elegant style of publication, and the very liberal terms to Canvassers, will be sent promptly, on application to

J. B. FORD & CO.,

27 Park Place, New York;

11 Bromfield St., Boston, Mass. 114 Monroe St., Chicago, Ill
339 Kearney St., San Francisco, Cal.

PLYMOUTH PULPIT.

Vols. I., II., III., IV., V., and VI., are published in book form; $2.50 per vol.; or the six vols. will be sent for $14 50. Single Sermons, 10 cents; thirteen numbers, $1.00; twenty-six-numbers $1.75; fifty-two numbers, $3.00. Mailed, post free, on receipt of price.

VOLUME I.

1. The Duty of Using One's Life for Others.
2. The God of Comfort.
3. The Nobility of Confession.
4. Self-Control Possible to All.
5. Pilate and his Modern Imitators.
6. The Strong to Bear with the Weak.
7. Growth in the Knowledge of God.
8. Contentment in all Things.
9. Abhorrence of Evil.
10. Privileges of the Christian.

Ex. No. The Family as an American Institution.

11. The Love of Money.
12. Divine Influence on the Human Soul.
13. Moral Affinity the Ground of Unity.
14. The Value of Deep Feelings.
15. Works Meet for Repentance.
16. Malign Spiritual Influences.
17. The Old and the New.
18. The Hidden Christ.
19. Well-Wishing not Well-Doing.
20. Sphere of the Christian Minister.
21. Suffering, the Measure of Worth.
22. The Victory of Hope in Sorrow.
23. The Crime of Degrading Men.
24. Self-Conceit in Morals.
25. Morality the Basis of Piety.
26. The Trinity.

VOLUME II.

1. The Way of Coming to Christ.
2. Conduct, the Index of Feeling.
3. The Sympathy of Christ.
4. Retribution and Reformation.
5. Counting the Cost.
6. Scope and Function of the Christian Life.
7. Human Ideas of God.
8. The Graciousness of Christ.
9. The Evils of Anxious Forethought.
10. The Beauty of Moral Qualities.
11. The Problem of Joy and Suffering in Life.
12. The Apostolic Theory of Preaching.
13. Right and Wrong Way of Giving Pleasure.
14. The Perfect Manhood.
15. Dissimulating Love.
16. The Door.
17. Moral Theory of Civil Life.
18. Peaceableness.
19. Soul-Drifting.
20. The Hidden Life.
21. Discouragements and Comforts of Christian Life.
22. Hindrances to Christian Development.
23. Loving and Hating.
24. Authority of Right over Wrong.
25. The Power of Love.
26. The Preciousness of Christ.

VOLUME III.

1. Watchfulness.
2. Paul and Demetrius.
3. Consolations of the Sufferings of Christ.
4. Treasure that Cannot be Stolen.
5. Bearing but not Overborne.
6. The Holy Spirit.
7. Ideal Standards of Duty.
8. Faults.
9. The Comforting God.
10. The Name Above Every Name.
11. National Unity.
12. Social Obstacles to Religion.
13. Christ, the Deliverer.
14. The God of Pity.
15. Sin Against the Holy Ghost.
16. Inheritance of the Meek.
17. Memorials of Divine Mercy.
18. The Victorious Power of Faith.
19. The Peace of God.
20. Coming to One's Self.
21. Fragments of Instruction.
22. The Substance of Christianity.
23. Spiritual Blindness.
24. Perfect Peace.
25. Preparation for Death.
26. Fidelity to Conviction.

VOLUME IV.

1. Borrowing Trouble.
2. Witnessing for Christ.
3. Desiring and Choosing.
4. Spiritual Stumbling Blocks.
5. Beauty.
6. All Hail
7. Night and Darkness.
8. The True Economy of Living.
9. Law of Hereditary Influence.
10. The True Religion.
11. The Ideal of Christian Experience.
12. Observance of the Lord's Day.
13. Sympathy of the Divine Spirit.
14. Conflicts of the Christian Life.
15. Earthly Immortality.
16. Merchant Clerks of our Cities.
17. The Moral Constitution of Man.
18. Follow Thou Me.
19. War.
20. Patience.
21. My Yoke is Easy.
22. Fiery Darts.
23. Testimony Against Evil.
24. Danger of Tampering with Sin.
25. The Christian Life a New Life.
26. Conceit.

VOLUME V.

1. The Growth of Christ in Us.
2. Sin's Recompense.
3. The Sufficiency of Jesus.
4. God's Love Specific and Personal.
5. The Heavenly State.
6. Future Punishment.
7. The Ministration of Pain.
8. Selfish Morality.
9. Importance of Little Things.
10. The Training of Children.
11. Watching with Christ.
12. The Tendencies of American Progress.
13. The Higher Spiritual Life.
14. The Ground of Salvation.
15. Individual Responsibility.
16. The Era of Joy.
17. Intensity of Spirit.
18. Man's Will and God's Love.
19. Making Others Happy.
20. The Power of Humble Fidelity.
21. A Plea for Good Works.
22. The Harmony of Justice and Love.
23. Love, the Common Law of the Universe.
24. Self-Care, and Care for Others.
25. The True Heroism of Labor.
26. Ignorance and Helplessness in Prayer.

VOLUME VI.

1. God's Disinterestedness.
2. The Liberty of the Gospel.
3. Love-Service.
4. Social Principles in Religion.
5. The Faith of Love.
6. Special Divine Providence.
7. The Law of Benevolence.
8. Ages to Come.
9. Two Revelations.
10. God's Workmanship in Man.
11. The Name of Jesus.
12. The Lesson from Paris.
13. Suspended Moral Conviction.
14. Truthfulness.
15. Heart-Conviction.
16. The Glory of Jehovah.
17. Soul-Building.
18. Religious Fervor.
19. A Safe Guide for Young Men.
20. The Heart-Power of the Gospel.
21. The Lord's Prayer.
22. Remnants.
23. The New Birth.
24. Working Out our own Salvation.
25. The Preacher's Commission.
26. The Privilege of Working.

VOLUME VII.

1. The Central Principle of Character.
2. Unprofitable Servants.
3. The Reward of Loving.
4. Cause and Cure of Corruption in Public Affairs.
5. Working with God.
6. Lessons from the Great Chicago Fire.
7. Sovereignty and Permanency of Love.
8. Practical Hindrances in Spiritual Life.
9. Relation of Physical Causes to Spiritual States.
10. Redemption of the Ballot.
11. The Unity of Man.
12. The Fruit of the Spirit.
13. Measurements of Manhood.
14. The Inspiration of Scripture.
15. Practical Ethics for the Young.
16. The New Incarnation.
17. The Worth of Suffering.
18. God's Character, Viewed through Man's Higher Nature.
19. Other Men's Consciences.
20. The True Law of the Household.
21. Other Men's Failings.
22. Waiting upon God.
23. Do the Scriptures Forbid Women to Preach?
24. God, First.
25. The Burning of the Books.
26. Prayer for Others.

Yearly Subscription, $3.00.

J. B. FORD & CO., Publishers, 27 Park Place, New York.

SILVER-PLATED WARE.

THE MERIDEN BRITANNIA COMPANY,

550 BROADWAY, NEW YORK,

Manufactory, West Meriden, Conn.,

FINE ELECTRO-PLATED TABLE WARE,

including PORCELAIN-LINED ICE PITCHERS,

SPOONS AND FORKS,

of new and elegant designs, triple plated upon the parts most exposed to pear. All goods bearing the trade mark, **1847—ROGERS BROS.—XII.**, are plated as above.

TRADE MARK FOR **Electro-Plate WHITE METAL.**

TRADE MARK FOR **Electro-Plate NICKEL SILVER.**

SILVER-PLATED PORCELAIN-LINED

ICE-PITCHERS.

The Latest Improvement and the Best Article made.

TIFFANY & CO., Union Square, N. Y.

A BRILLIANT SUCCESS

RAPID AND CONTINUED SALES!!

500 VOLUMES IN ONE!

AGENTS WANTED

FOR

THE LIBRARY OF POETRY AND SONG;

Being Choice Selections from the Best Poets.

English, Scotch, Irish, and American,

With an Introduction

BY WILLIAM CULLEN BRYANT

Under whose critical supervision the volume was compiled.

The handsomest and cheapest subscription book extant. Over **800** pages beautifully printed, choicely illustrated, handsomely bound. *A Library of over* **500** *Volumes in one book,* whose contents, of no ephemeral nature or interest, will never grow old or stale. It can be and will be, read and re-read with pleasure as long as its leaves hold together.

"A perfect surprise. Scarcely anything at all a favorite, or at all worthy of place here, is neglected. It is a book for every household."—*N. Y. Mail.*

"*We know of no similar collection in the English language which, in copiousness and felicity of selection and arrangement, can compare with it.*"—*N. Y. Times.*

Terms liberal. This book is supplying a real public need in an admirable manner, has constantly sold so fast that the publishers have had trouble to keep up their stock. It has won an *instant and permanent popularity.* Agents all like it, and buyers are more than pleased with it. Send for Circular and Terms to

J. B. FORD & CO., Publishers,

27 Park Place, New York.

JKMcLean 31873